

THE  
ENGLISH TRANSLATION

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A NEW

ENGLISH TRANSLATION,

From the ORIGINAL HEBREW,

OF THE

Three first Chapters of GENESIS;

WITH

Marginal ILLUSTRATIONS, and NOTES Critical  
and Explanatory.



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[ Price Two Shillings and Six-pence. ]

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By ABRAHAM DAWSON, M.A.

Rector of Ringsfield, Suffolk.

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Sold by T. FIELD, the Corner of Pater-noster Row, Cheapside.

M.DCC.LXIII.

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## P R E F A C E.

**I** Have endeavoured to translate faithfully and exactly my Author, whoever he was; and whether you suppose him to have written the following account of the Formation of Things and of the state of our First Parents under the immediate direction and inspiration of God, or not. The discussing these and the like Theological Questions was no part of my design: much less was the presuming to decide them. Whatever may be determined concerning such Points, all, I think, will readily allow the Piece before us to be of the Highest Antiquity, and the Subjects treated in it to be most interesting and engaging: This however cannot be denied or disputed by any, *viz.* that our attaining as thorough a knowledge as is possible of the Sense and Design of an Author is previously necessary to our forming a right judgment of his Abilities Qualities and Character as a Writer.

What I have attempted then is merely to give a new English Version, as accurate a one as I could, of the Three first chapters of Genesis; and in the Notes to account for and justify that Version.

For this purpose I have carefully compared the present Hebrew with the Samaritan Text, and with the Antient Versions;

Versions; and have noted the Variations; not indeed all, but such as I judged to be the most material, and to afford a better Reading than, or at least equally good with, the present Hebrew: nor have I once ventured to suggest, much less have I made, any Alteration in the Text, without giving fair notice of it and accounting for it; nay, so scrupulous have I been in this respect, that I have not, to the best of my knowledge, inserted in the Translation a single word, how necessary soever to complete the sense, to which there is not a corresponding word in the Original, without remarking it in the Notes: and wherever any Words are inserted from the Samaritan, Septuagint &c. as containing a Reading different from, and in my judgment preferable to, the present one, such words are distinguished by being put into Small Capitals.

I have also generally translated the same Hebrew by the same English word; but as this is impossible always to be done, when I have found myself obliged to depart from what is said to be the Usual and Primary signification of the Hebrew word, I have almost every where observed it in the Notes.

Some perhaps may object that, "I have been too Minute and Particular in these instances." It may be so: but I had much rather be blamed on this hand than for Rashness and taking too great Liberties with Antient and Venerable writings, with Sacred and Inspired ones, or, at least, Deemed to be so.

Others may be ready to object that, "I have not been Particular enough in some cases, have not answered every objection, cleared up every difficulty,"  
and



and the like. This may be so too ; nay, it is very likely to be so. Perhaps every difficulty which may be started by, I do not say, subtil cavilling ill-disposed unbelieving men, (for I detest all such abusive and scurrilous language ;) but even by the ingenious the learned the well-disposed, nay, by the simple and unlearned, cannot be fully cleared up : or I may be unequal to the task. The Margin however attempts to throw some light on what might be thought to be a little obscure : besides this ; it sometimes exhibits a different and perhaps a better Translation, and sometimes a different Reading from that in the Text.

In my quotations of the Original I have contented myself with expressing the Hebrew words in Italic characters without any regard to the Masoretical Punctuation or Pronunciation.

The present Division of the chapters did not seem to me to be the most proper one ; and the breaking each chapter into such a multitude of small verses appeared still more improper, tending to interrupt the narration and so to prejudice the sense : I have therefor guarded against this and the like inconveniences by dividing the chapters and verses in a very different and, I cannot help thinking, in a much better manner : but of this, as of every thing else which I have done, let the intelligent and unprejudiced Reader judg. I shall only observe on this head that, where I have had occasion to refer to any word or passage in these three chapters, I have followed my own division of them ; but in other parts of Scripture referred to, I have followed, as I necessarily must do, that which at present obtains in the English Bibles.

Let

Let me conclude with observing that, if ever our Superiors shall judge it expedient to undertake a New English Version of the Hebrew Scriptures, "which," Dr. Kennicott says, "is so greatly and justly desired," such an Undertaking will undoubtedly be executed to the most advantage, if Men of learning and abilities will heartily unite in the Work; each sit down---seriously and without prejudice to examine the Present Translation---to consider in what instances it wants some Amendment---to aim at the effecting that Amendment, by proposing to the Public from time to time their Translations of, or Observations upon, those Portions of Scripture which in their opinion stand most in need of them. From such joint and separate labours and endeavours what success might not be hoped for? Our Superiors will hence receive great assistance, and be much eased and forwarded in the arduous work: and the greatest service will accrue to learning truth and religion. Should this humble attempt of mine be so far approved as to be thought to point out a proper Plan to proceed upon, to suggest any useful hints; nay, to illustrate and explain but one dark sentence or expression, and to clear up a single difficulty; or, should it be a means of exciting some able and masterly hand to execute in a better manner what I may be found to have but feebly attempted, I shall sincerely rejoice in it and think my time and pains not to have been ill employed.





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Three first Chapters of GENESIS.

GENESIS. CHAP. I.

1. **I**N the <sup>1</sup> beginning of God's creating the Heaven and the Earth, the Earth was without form, and void, and Darkness upon the face of the Deep, <sup>2</sup> until the Spirit of God operated on the face of the Waters; and <sup>3</sup> God said, "Let there be Light;" and there was Light. And God <sup>4</sup> saw the Light to be good; and God divided the Light from the Darkness; <sup>5</sup> and God called the Light, "Day," and the Darkness he called, "Night:" and the <sup>6</sup> evening and the morning were one day.

2. And God said, "Let there be a Firmament in the midst of the Waters; and let the Waters be divided from the Waters:" and it was so. Thus

<sup>1</sup> When God began to form the Heaven and the Earth,—Before God had made and settled the present System and Course of Nature,

<sup>2</sup> until the Power of God operated—a Wind from God—a Mighty Wind—blew—and a Mighty Wind blowing on—violently agitating—the face of the Waters, until God said,

<sup>3</sup> A most sublime and striking manner this of expressing God's purpose to produce Light, and immediately Light was produced.

<sup>4</sup> was pleased with—approved of—his production of the Light;

<sup>5</sup> now this Light and this Darkness are what we call "Day and Night:"

<sup>6</sup> very long evening, or night, which preceded the production of Light, together with the morning, or twelve hours light, may be considered as constituting one day, viz. the first.

**B**

**God**

God made <sup>1</sup> the Firmament, and divided the Waters which are below with respect to the Firmament from the Waters which are above in the Firmament: <sup>2</sup> and God called the Firmament, "Heaven;" AND GOD SAW IT TO BE GOOD: and the evening and the morning were the second day.

3. And God said, "Let the Waters under the heaven be gathered together unto one place, that the dry-land may appear:" and it was so. **THUS THE WATERS UNDER THE HEAVEN WERE**

**GATHERED TOGETHER UNTO THEIR PLACES, AND THE DRY-LAND APPEARED:** <sup>1</sup> and God called the dry-land, "Earth;" and the gathering together of the Waters called He, "Seas;" and God saw it to be good.

4. And God said, "Let the Earth <sup>1</sup> produce all sorts of Grass and Herbs yielding <sup>2</sup> seed, AND Fruit-trees bearing fruits after their kinds whose seed shall be in them upon the earth:" and it was so. Thus the Earth <sup>3</sup> brought forth all sorts of Grass and Herbs yielding seed after their kinds, <sup>4</sup> and Trees bearing fruits, whose seed should be in them after their kinds: and God saw it to be good; and the evening and the morning were the third day.

5. And God said, <sup>1</sup> "Let there be Lights in the firmament of heaven to divide the

<sup>1</sup> all that vast space reaching from the surface of the earth to the extreme part of the universe, together with all the Elements and Bodies contained in it, and not mentioned as the productions of any of the following days.

<sup>2</sup> now this Firmament is what we call, "Heaven;"

<sup>1</sup> now this Dry-land is what we call, "Earth;" and this gathering together of the Waters is what we call, "Seas;"

<sup>1</sup> vegetate its vegetation, viz. Herbs yielding—vegetate—vegetate abundantly—Herbs yielding—

<sup>2</sup> seed AFTER THEIR KINDS, AND

<sup>3</sup> brought forth its vegetation, viz. Herbs yielding—brought forth; vegetating Herbs yielding—

<sup>4</sup> and FRUIT-trees bearing fruits after their kinds whose seed should be in them UPON THE EARTH:

<sup>1</sup> "Let there be Lights in the firmament of heaven to shine upon the earth, and to divide the day from



" the day from the night, and to be <sup>2</sup> for  
" signs and for seasons and for days and  
" FOR years, and to be for lights in the  
" firmament of heaven to shine upon  
" the earth : " and it was so. Thus God  
made the two great Lights ; the Greater  
Light <sup>3</sup> for the rule of the Day, and  
the Lesser Light and the Stars <sup>3</sup> for the  
rule of the Night : and God set them  
in the firmament of heaven to shine up-  
on the earth, and to rule over the Day  
and over the Night, and to divide the  
Light from the Darkneſs : and God ſaw  
it to be good ; and the evening and the  
morning were the fourth day.

6. And God ſaid, " Let the Waters pro-  
" duce abundantly ſwarms of Living  
" creatures, and let Fowls fly above the  
" earth <sup>1</sup> in the open firmament of hea-  
" ven : " AND IT WAS SO. Thus God  
created <sup>2</sup> the great Sea-animals and every  
Living creature that moveth which the  
Waters produced abundantly after their  
kinds, and every winged Fowl after its  
kind ; and God ſaw it to be good : and  
God <sup>3</sup> bleſſed them, ſaying, " Be fruit-  
" ful and multiply, and fill the waters  
" in the ſeas ; and let Fowls multiply  
" on the earth : " and the evening and  
the morning were the fifth day.

7. And God ſaid, " Let the Earth bring  
" forth <sup>1</sup> Living creatures after their  
" kinds, Cattle and Creeping things and

" from the night, and to be for  
" signs and for ſeaſons and for days  
" and for years : " and it was ſo.

<sup>2</sup> for ſigns of—to mark out—the  
proper ſeaſons for ſowing, planting,  
reaping, &c. and thoſe appointed for  
the celebration of ſacred Feſtivals,  
and alſo the return of Days and  
Years :

<sup>3</sup> to rule—to preſide over—to go-  
vern

<sup>1</sup> before the face of the firmament

<sup>2</sup> both the greater Sea-animals and  
the leſſer Fiſhes

<sup>3</sup> gave them the Privilege and  
Power of being fruitful

<sup>1</sup> the innumerable multitude and  
variety of Living creatures after their  
ſeveral kinds :

B 2

" Beaſts

"Beasts of the earth after their kinds:" and it was so. Thus God made Beasts of the earth after their kinds, and Cattle after their kinds, and every Creeping thing<sup>2</sup> of the ground after its kind: and God saw it to be good.

8. And God said, "Let Us make<sup>1</sup> Man in our Image AND after our Likeness,"<sup>2</sup> and let them have Dominion over "the fish of the sea and over the fowls of the heaven and over the cattle and over all the earth and over every moving thing that moveth upon the earth."<sup>3</sup> Thus God created Man in his own Image, in the Image of God created He him; Male and Female created He them: and God<sup>4</sup> blessed them, saying, "Be fruitful and multiply, and<sup>5</sup> replenish the earth and subdue it, and have dominion over "the fish of the sea and over the fowls of the heaven and over every living thing that moveth upon the earth;" and God said, "Behold I give to you "every herb yielding seed which is upon "the face of all the earth, and every "tree bearing fruit and yielding seed: "They shall be to you for meat; even "every beast of the earth and every fowl of the heaven and every thing that liyeth and moveth upon the earth, AND "every green herb do I give to you for "meat:" and it was so: and God saw

<sup>1</sup> This distinguishes the Reptiles and Insects which were formed out of the Ground from those which the Waters were commanded to produce abundantly.

<sup>2</sup> Adam after our Peculiar Likeness,—It is immediately subjoined, that this Peculiar Likeness consists in having Dominion over the other creatures.

<sup>3</sup> that they may have—in their having

<sup>4</sup> Thus God created Adam; in his own Peculiar Image did God create him:

<sup>5</sup> gave them the Privilege and Power of being fruitful

<sup>6</sup> fill—people—

<sup>7</sup> They—viz. the beasts of the earth, the fowls of the heaven, the fish of the sea, the herbs and trees—shall afford you sustenance;

every



<sup>7</sup> every thing that He had made, and behold it was very good: and the evening and the morning were the sixth day.

9. <sup>1</sup> Thus were finished the Heaven and the Earth and all the Host of them: for God finished on the sixth day his works which He made, and <sup>2</sup> rested on the seventh day from all his works which He had made. <sup>3</sup> And God hath blessed the Seventh day and sanctified it, because in it He rested from all his works which God had perfectly compleated.

10. <sup>1</sup> These are the generations of the heaven and of the earth when they were created, in the day that <sup>2</sup> Jehovah God made heaven and earth and every <sup>3</sup> shrub of the field before it was in the earth and every herb of the field before it grew: for Jehovah God had not as yet caused it to rain upon the earth, <sup>4</sup> and there was not a man to till the ground, neither did a fountain go up from the earth to water the whole face of the ground.

1. Now Jehovah God formed Adam of the dust of the ground, and breathed into his nostrils the breath of life so that Adam became a living soul; and Jehovah God, having <sup>1</sup> before planted a garden in Eden, <sup>2</sup> put there Adam whom He had formed: Jehovah God had made also to grow out of the ground all Trees agreeable to the sight and good for food and <sup>3</sup> trees of life; and in the

<sup>7</sup> every thing that He had done—viz. respecting his last and noblest production, Man—

<sup>1</sup> Thus was compleated the present regular and beautiful system of things:

<sup>2</sup> speaking of the most High after the manner of men: that is, had ended on the seventh day the great work of creation.

<sup>3</sup> Now — Wherefor — God hath appointed the seventh day to be celebrated as a day of Rest and Festivity and thus hath set it apart—distinguished it from the other days,—in memory of his having rested from—finished—the work of creation—the formation of this universe.

<sup>4</sup> The above is the account of the formation

<sup>2</sup> Jehovah of God

<sup>3</sup> shrub and herb of the field before the present method of the springing and growing of shrubs and herbs took place: for God had not then settled the present order and course of nature.

<sup>4</sup> neither were there any men—neither was Adam formed—to till the ground, nor did any fountains go up—nor was there any overflowing—any breaking forth—of the waters—from the earth

CHAP. II.

<sup>1</sup> before He made Adam

<sup>2</sup> placed in it

<sup>3</sup> trees proper for the support and sustenance of man's life;

midst

- midst of the garden <sup>4</sup> the Tree of knowledge of good and evil. (And a river went out of Eden to water the garden; and from thence it was parted and became into four heads: the name of one, Pison, that which compasseth the whole land of Havilah, where there is gold; (and the gold of that land is **VERY** good;) there is Bdelium and the Onyx-stone: and the name of the second river, Gihon, that which compasseth the whole land of Cush: and the name of the third river, Hiddekel, that which goeth <sup>1</sup> toward the east of Assyria: and the fourth river, that is Euphrates.)
3. And Jehovah God <sup>1</sup> took Adam and conducted him into the garden of Eden to till it and to keep it: and Jehovah God commanded Adam, saying, <sup>2</sup> "Of all the trees of the garden thou mayst eat, but of <sup>3</sup> the tree of knowledge of good and evil thou shalt not eat <sup>4</sup> of it; for in the day of thy eating thereof thou shalt die."
4. <sup>1</sup> Now Jehovah God had said, "It is not being good for Adam to be alone: I will make for him <sup>2</sup> an help suitable to him:" and Jehovah God having **ALREADY** formed out of the ground every beast of the field and every fowl of heaven brought them to Adam <sup>3</sup> to shew him what he should call them, and whatsoever Adam should call them,

<sup>4</sup> the Trees in eating of which Adam transgressed the divine law; thus affecting to become—acting as if he thought himself—more wise and knowing than his Maker.

<sup>1</sup> eastward to--before--overagainst—Assyria:

<sup>1</sup> having taken Adam and conducted him into the garden of Eden to till it and to keep it, commanded him,

<sup>2</sup> "I have liberally granted to thee all the trees of the garden for thy use and sustenance; only, to teach thee subjection and dependence and to prove thy obedience, I have judged it proper to except out of this grant certain trees (called by the Historian trees of knowledge of good and evil, see note on verse 1st) of which if thou presumest to eat, such eating, instead of supporting and preserving thy life, will end in thy utter destruction: for I will most assuredly punish thy disobedience by the loss of that life and being which thou hast received from Me and holdest at my Pleasure."

<sup>3</sup> the trees

<sup>4</sup> of them;

<sup>1</sup> Now Jehovah God, it not being good for Adam to be alone, had determined to make

<sup>2</sup> a person every way suited to his nature and condition—one like to himself and with whom he might enjoy the benefit and pleasure of society:

<sup>3</sup> to instruct him in their several natures properties and uses:

even



even every living creature, that might be the name thereof: <sup>4</sup> thus Adam gave names to all cattle and to the fowls of heaven and to every beast of the field; but for Adam there was <sup>5</sup> not found an help suitable to him.

<sup>4</sup> Adam accordingly was instructed in the respective natures and qualities of

<sup>5</sup> not found amongst them all

5. Wherefor Jehovah God caused a deep sleep to fall upon Adam, and whilst he slept, took a piece out of one of his sides and closed up the flesh instead thereof; and Jehovah God built the piece which He had taken out of Adam's side into a woman and brought her to Adam, and Adam said, <sup>1</sup> "This now is " bone of my bones and flesh of my " flesh."

<sup>1</sup> "This turn--The object which " now appeareth before me—is part " of myself, and in all respects fitted " to be the companion of my life."

6. <sup>1</sup> On this account she is fitly called, Woman; because <sup>2</sup> out of Man was she taken: therefor shall a man leave his father and his mother, and cleave unto his Wife, and they **TWAIN** shall be one flesh.

<sup>1</sup> (As if the Historian had said) This her suitableness to the man and the manner of her formation are properly enough denoted by the name, Woman, which is given her: (the Historian goes on) therefor shall a man <sup>2</sup> out of her Man—out of her Husband

1. Now they were both naked, Adam and his Wife, and were not ashamed: but a Serpent (which is <sup>1</sup> more subtil than any beast of the field which Jehovah God hath made) said to the Woman; "Yea indeed hath God said, " Ye shall not eat of any trees of the " garden?" and the Woman said to the Serpent; "Of the fruit of the trees of " the garden we may eat; but of the " fruit of the <sup>2</sup> tree which is in the midst

CHAP. III.

<sup>1</sup> more naked than any of the animals—one of those naked animals—which Jehovah God had made)

trees which are " of

" of the garden, God hath said; Ye  
 " shall not eat of <sup>1</sup> it and ye shall not  
 " approach <sup>2</sup> it that ye may not die : " <sup>3</sup> them  
 and the Serpent said to the Woman;

" <sup>4</sup> Ye shall not die, for God doth know  
 " that in the day of your eating thereof  
 " your eyes shall be opened, and ye shall  
 " be as God, knowing good and evil."

2. When therefor the Woman <sup>1</sup> saw  
 that the tree was good for food, and that  
<sup>2</sup> it was beautiful to the eyes and <sup>3</sup> a  
 tree agreeable to look on, she took of  
 the fruit thereof and did eat, and gave  
 also to her husband with her: so they  
 did eat; and the eyes of them both  
 were opened, for <sup>4</sup> they knew that they  
 were naked; and they joined together  
 fig-branches, and <sup>5</sup> made for themselves  
 girdles: and hearing the <sup>6</sup> voice of Je-  
 hovah God walking up and down in the  
 garden in <sup>7</sup> the cool of the day, Adam  
 and his wife <sup>8</sup> hid themselves from the  
 presence of Jehovah God amongst the

3. trees of the garden: but Jehovah God  
 called on Adam and said to him, " How  
 " is this ? " and he said, <sup>1</sup> " I heard thy  
 " voice in the garden and was afraid  
 " because I was naked, therefor have  
 " I hid myself : " and G O D said,  
 " <sup>2</sup> Who told thee that thou wast  
 " naked ? Of <sup>3</sup> the tree concerning  
 " which alone I commanded thee not  
 " to eat <sup>4</sup> of it, hast thou eaten ? "

" so far from dying, I assure ye,  
 " that when ye shall have eaten  
 " thereof your knowledge shall be  
 " enlarged — ye shall by your own  
 " experience and taste be convinced  
 " of the excellence and goodness of  
 " the fruit with which ye are as yet  
 " unacquainted."

<sup>1</sup> judged from the appearance of  
 the fruit and from other circum-  
 stances that the trees were

<sup>2</sup> they were  
<sup>3</sup> trees

<sup>4</sup> became sensible and ashamed of  
 their nakedness ;

<sup>5</sup> used them as coverings of their  
 nakedness :

<sup>6</sup> found — noise

<sup>7</sup> the wind of the day — a wind  
 that day — a mighty wind. — See note.

<sup>8</sup> sought to hide themselves

<sup>1</sup> What is the matter ? — What is  
 the cause of thy flying from my pre-  
 sence ?

<sup>2</sup> Hearing the sound of thee in the  
 garden, I was ashamed of my naked-  
 ness, therefor I endeavoured to con-  
 ceal myself :

<sup>3</sup> Hast thou but just now made the  
 discovery of thy nakedness ? Who  
 hath informed thee of it, and why  
 art thou filled with shame and con-  
 fusion on account of it ?

<sup>4</sup> the trees  
<sup>5</sup> of them,



- and Adam said, "The Woman whom  
 " thou gavest to be with me, she gave  
 " to me of <sup>4</sup> the tree <sup>6</sup> and I did eat:" <sup>6</sup> and did eat: viz. she herself did  
 and Jehovah God said to the Woman, <sup>eat:</sup>  
 "Wherefor hast thou done this?" and  
 the Woman said, "The Serpent be-  
 " guiled me <sup>7</sup> and I did eat." <sup>7</sup> and did eat: viz. he himself did  
 4. Then Jehovah God said to the Ser-  
 pent, "Because thou hast done this,  
 " <sup>1</sup> Curfed be thou above all cattle and  
 " above every beast of the field, upon <sup>1</sup> thou shalt be accounted by men  
 " thy breast shalt thou <sup>2</sup> go, and dust as one of the vilest and most accursed  
 " shalt thou eat all the days of thy life; animals — none of the brute crea-  
 " and I will put enmity between thee tures, whether of the tame or savage  
 " and the Woman and between thy kind, shall be more abhorred—have  
 " seed and her seed, <sup>3</sup> it shall bruise thee more maledictions poured out upon  
 " on the head and thou shalt bruise it them—be prosecuted with a more  
 5. "on the heel:" <sup>1</sup> AND to the Woman deadly hatred—than thou, <sup>2</sup> crawl—creep,  
 He said, "I will multiply thy sorrows <sup>3</sup> they (viz. the Seed, the Poster-  
 " in thy conception, in sorrows shalt ty of the Woman) shall watch all  
 " thou bear children; and to thy Hus- opportunities of hurting—shall de-  
 " band <sup>2</sup> shall be thy subjection and he stroy—shall mortally wound—  
 6. "shall rule over thee:" and to Adam thee (together with thy race) on the  
 he said, "Because thou hast <sup>1</sup> hearkened head, whilst thou (together with thy  
 " to the voice of thy wife in eating of race) art lying in wait for—seeking  
 " the tree concerning which I com- to hurt—them on the heel:  
 " manded thee, saying, "Thou shalt <sup>1</sup> Great pain and sorrow shalt thou  
 " not eat <sup>2</sup> of it;" Curfed be the ground have in conceiving and bearing chil-  
 " <sup>3</sup> for thy sake, in sorrows shalt thou dren;  
 " of it all the days of thy life, <sup>4</sup> and <sup>2</sup> shalt thou be in subjection—all  
 " thorns and thistles shall it cause to thy desires, actions and services shall  
 " grow for thee: thus shalt thou eat be directed  
 " the herb of the field; in the sweat of <sup>3</sup> complied with the advice and  
 persuasions of thy wife in eating of  
 the trees  
<sup>2</sup> of them;  
<sup>3</sup> in thy tilling it—when thou  
 tillest it,  
<sup>4</sup> thorns and thistles shall be its  
 productions, which will occasion thee  
 much laborious and troublesome em-  
 ployment:

"thy<sup>5</sup> face shalt thou eat bread till<sup>5</sup> nostrils—See chap. ii. r. A line  
 "thou return to the ground from  
 "whence thou wast taken, for dust  
 "thou wert and<sup>6</sup> to dust shalt thou<sup>6</sup> to THY dust—thy original dust.  
 "return."

7. (Now Adam called the name of his wife, Eve; because she was to be the mother of all living.

8. And Jehovah God<sup>1</sup> made to Adam<sup>1</sup> instructed Adam and his wife how to make for themselves cloathing of the skins of beasts.)  
 and to his wife coats of skins, and cloathed them.)

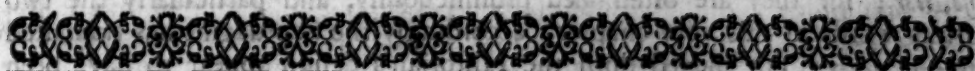
9. And Jehovah God said, "Behold, "Adam is become as one of Us to "know good and evil! and now that "he may not putting forth his hand "take also of the tree of life and eat "and live for ever"—Therefor Jehovah

God sent him forth from the garden of Eden to till the ground from whence<sup>1</sup> removed him—fixed his dwelling before—over-against

he was taken. So he drove out Adam, and<sup>1</sup> made him to dwell<sup>2</sup> to the east-ward of the garden of Eden, and placed<sup>3</sup> Cherubim with a flaming sword which turned every way to keep the way to the trees of life.  
<sup>3</sup> Cherubim (certain figures, appearances, representations, though what particular figures the Historian presented to his imagination is needless to inquire and absolutely impossible to determine) with flaming swords—brandishing their flaming swords on every hand—to guard the way to the trees of life.







## NOTES on GENESIS, Chap. I.

**V**ERSE 1. "In the beginning of God's creating" &c.—Literally, as in the English translation,—In the beginning God created the Heaven and the Earth, and the Earth, &c.—But the words may undoubtedly be rendered as I have done, and the sense of them as expressed in the margin. Some have observed that *raffith* is every-where used in construction, that is; with a Genitive Case or Gerund after it; as Grammarians speak. Munster supposes the meaning to be—In the beginning of the first day &c.—Others, —In the beginning of all things &c.—But who doth not see that the insertion—of the first day—of all things—is without any foundation in the text; and that the turn which I have given to the passage is natural, easy, and well connected with what follows?—Now ought we not in like manner to translate and explain the first sentence of St. John's Gospel?—"In the beginning of the Word's existing, the Word was with God"—In the former state of existence which the Word had before He was made flesh and dwelt amongst men, He existed with God after an ineffable manner.—The Evangelist then proceeds to declare his High and Glorious Nature; that this same Word, who in the beginning of his existence was with God, was the Maker of all things, was the Life and the Light of men, &c.—But it is quite foreign to my purpose, and it is equally contrary to my intention and inclination, to enter into any Metaphysical disquisitions concerning the Person of the Word, or Son of God: I am only inquiring into the sense of a single text of Scripture.

"God's"—*Alein* hath a Plural Termination; but very often, and always when the One Supreme God is spoken of, a Singular Signification: accordingly we sometimes find it joined to a Verb—Adjective—Pronoun—in the Singular Number on account of its Singular Signification, and sometimes to one in the Plural Number, on account of its Plural Termination. No mystery lies hid in this; and they who infer from hence both the Unity of God and a Plurality of Persons in the Godhead, not only shew themselves to be void of true critical skill, but by producing and urging such weak and frivolous arguments in its defence, do a manifest injury to the cause which they are so zealous to support and establish.

"creating"—I have no intention, by thus translating *bra*, of insinuating that a constant necessary distinction is to be observed betwixt the words—*bra*, *asse*, *itsr*; for they are often used promiscuously, and particularly the two former words in this very chapter; accordingly the Septuagint has translated *bra*—*ἐποίησεν*: nor indeed doth the Historian's design appear to have been any thing else than to give some account of the Formation of our system.

"the Heaven"—Various Etymologies are given of *essmim*; but as some of them are quite whimsical, and all of them merely conjectural, it is not worth the while to attend to them. Nor again, need we curiously to inquire about, much less ought we rashly or fancifully to infer any thing from, its Plural Termination: This notwithstanding, it may often have, like *Aleim*, a Singular Signification, and be of no manner of moment whether we translate it—Heaven, or, Heavens. Sept. *τοῦ οὐρανοῦ*.

"until"—*ou*—Dr. Taylor in his Concordance very justly observes that this particle "naturally signifies—and—and conveys this Idea that what follows is in Connection with what went before: but the Manner of that connection is to be understood from the Series of the discourse, and the Relation of the sentiments which are connected. Hence result Various senses of this Conjunction in our language." In this place it seems to denote—until—at length.

"a Wind from God—a Mighty Wind—blew"—One of these is perhaps the true meaning of *rouē Aleim mēphth*: for the words will not only very well admit of, I do not say necessarily require, one of these senses; but they are favoured also by the Chaldee Paraphrase—*Spiritus a conspectu Dei insufflabat*—and by the Samaritan and Arabic Versions—*Spiritus Dei perfans*—*Venti Dei flabant*. I have given in the Margin a yet farther sense of the words, which however is not in truth so much a different sense of Them as giving a different Turn to the sentence with which they are connected; by referring the Clause under consideration not to what immediately follows but to what immediately precedes, and supposing it not to contain an assertion of God's Power exerted—of a Mighty Wind blowing—in order to the Formation of the World; but to be a continuation of the description of the Chaos—the Confused and Disturbed state of the earth before God commanded the existence of Light. The Turn to be given to the passage then will be this—"the Earth was without form, and void, and Darkness upon the face of the Deep, and a Mighty Wind blowing upon—violently agitating—the face of the Waters, until God said, Let there be Light;"

"God said, Let there be Light;"—It may not be amiss to observe once for all, that from these and the like expressions we are by no means warranted to conclude that such and such Words or indeed that any Words were actually spoken by the Divine Being: so when we read of God—sitting, standing, walking, beholding, &c. we ought not thence to infer or imagine that God really and materially performed these and the like actions in the same manner in which they are ascribed to men. Were we thus to conceive of God, as if the Uncreated Incorporeal Infinite Mind was like to his finite dependent



dependent creatures, having eyes, feet, tongue, any bodily organs whatever, we should derogate greatly from the Perfection of his most Adorable Nature. The meaning is plainly no more than—God purposed to produce Light—Arab. *Voluit Deus ut esset lux.*

“to be good;”—*chi toub*—that [it was] good; so in other places.

“the Light from the Darknes;”—Lit.—between the Light and between the Darknes;—The like mode of expression occurs in the next verse, and in a multitude of other places which it would be tedious and quite unnecessary to particularize. The Historian seems to represent Light and Darknes as two Natures, Beings, Personages, which before the formation of the world had been mixed and confounded with each other; (as all things in the Chaos were supposed by the Antients to be blended and jumbled together) but now by the Divine Power were separated, and shown to be totally distinct from each other.

“God called”—See note above on—“God said” &c.

“and the evening and the morning were”—Lit.—and the evening was and the morning was—so in other places.

2. “and let be divided”—*ouiei mbdil*—Chald.—*ouiei mpbriff*—Sept. *καὶ ἐσὼ διαχωρίζον*—Lit. and let there be dividing—and let there be a division—for possibly *mbdil* and *mpbriff* may be verbal substantives. So according to Buxtorff the former word is used by the Rabbins: and an instance of the latter occurs, Job xxxvi. 29. Engl. and let it (*viz.* the firmament) divide.—Junius and Tremellius—*ut sit distinguens*—But had the Historian designed to convey this sentiment, that the Firmament was the Means, the Instrument, of dividing the waters, he would not perhaps have used the words—*ouiei mbdil*—but—*lebdil*—as in 5th verse, when speaking of the Lights in the firmament which were made and placed there—*lbdil*—*καὶ διαχωρίζεν*—to divide the day from the night, and—*leair*—*φανεν*—to shine.

“and it was so.”—I have followed Sept. in placing these words here, as this seems to be their proper place, and not where they stand in the present Hebrew Text, *viz.* immediately after the words—above in the Firmament:

“Thus”—Accordingly—So *Ou* will be best translated in this and some other places.

“and divided”—*ouibdl bin*—The original reading possibly may have been—*ouibdl Aleim bin*—agreeably to Sept.—*καὶ διέχωρισεν ο Θεος ἀναμυσεν*.—This however seems to be the meaning; and not as Jun. and Trem. with other Commentators have supposed, that the Firmament divided the waters. See note above on the words—and let be divided

“are”—not in the original.

“below with respect to the Firmament”—*mtbēb lrkiā*.

“above in the Firmament:”—seems to be a more proper translation, and less liable to be misunderstood, than—above the Firmament:—the original words are not—*āl rkiā*—but—*māl lrkiā*: but not to insist on this; the sense evidently

evidently requires the words to be so translated, unless by "Firmament" here be meant, not the whole, but only the Lower part of it, that which is nearest to our Earth.

"AND GOD SAW IT TO BE GOOD:"—inserted in this place from Sept. and probably were in the original; for we find them subjoined to all the other productions.

"and the evening and the morning were the second day."—If we suppose with some learned men (and it is not improbable) that the Gathering together of the waters under the heaven unto one place, and the Dry land appearing, were effected on the second day, then the words under consideration must have undergone a Transposition, and ought to be restored to their proper place; viz, the End of the Third verse. In like manner if we suppose that the Beasts and Cattle, &c. were created on the Fifth day, then the words—and the evening and the morning were the fifth day—ought not to stand as at present, but to follow immediately the words—God saw it to be good—at the End of the Seventh verse. But wanting sufficient authority for it, I have not ventured to make the alteration.

3. "that the Dry-land may appear:"—Lit.—and let the Dry-land appear:

"THUS THE WATERS" &c.—inserted from the Sept. and probably were in the original; for in all the other productions or works of God, after God's commanding them to exist or be done follows an Assertion of their being actually produced or wrought, and that notwithstanding the words—and it was so—be immediately subjoined to the Command of God.

4. "produce all sorts of grass and herbs"—expresses sufficiently the sense of the Historian, though the Margin contains perhaps a more strict and literal translation of the words—*thdffa earts dffa affb*—The Verb *dffa* seems to be a General Term applicable to all the productions of the ground; (which the Historian hath distributed into two species—Herbs—Trees—) and to denote Springing or Vegetation; and this perhaps in great abundance, like *ffris* in verse 6th. which is applied to all the living creatures which the waters produced abundantly. It is not quite clear whether *dffa*, which is joined to *thdffa*, be a Noun, or the Infinitive Mood: if the former; the literal translation will be—Let the Earth vegetate its vegetation, Herbs yielding—if the latter;—Let the Earth vegetate Herbs yielding—Let the Earth vegetate abundantly Herbs yielding—all which senses are expressed in the Margin.

"AFTER THEIR KINDS,"—in the Margin—inserted from Sept. and agreeable to the sentence following. Aquila.—*σπερματιζοντες το γένος αυτων*.—It is immaterial whether we suppose *lminou*, or, *lmineau* which occurs twice in this verse, to be the true reading: it is however most probable that the word originally was written alike in all the places.

"AND"—not in the present Heb. but is found in Samar. Sept. &c.

"shall be—should be"—not in the Original.

"in



"in them"—I have retained the same Ambiguity in the Translation that there is in the Original; for indeed it is quite immaterial to which of the Substantives—Trees—Fruits—we refer the words.

"FRUIT-trees"—in the Margin—So Sept. *ξύλον καρπιμον*—reading probably, as in the sentence above, *ουαίς φρί*—The like may be observed with respect to the words—UPON THE EARTH.

5. "Lights"—*marth*—Samar. here and elsewhere more properly—*maourouth*—After the words—Let there be Lights in the firmament of heaven—are in Samar.—*leair ālearts*—and in Sept. *εἰς φάωσιν ἐπὶ τῆς γῆς*—to shine upon the earth.—It is exceeding difficult, if not impossible, to determine which is the true reading: the words in this place seeming to be redundant is no argument on the one hand that they were not Originally in the text; and on the other hand, as they occur a little below, they might easily be foisted in here. But perhaps the reading Originally was agreeable to the Marginal translation.

"and to be"—Lit.—and let them be

"for signs"—*latkib*—Samar. more properly *latbouth*.

"seasons"—*monādim* signifies times, and places too, set appointed agreed upon for any purposes whatever, and especially for the celebration of religious solemnities: so that it is not improbable but the Historian, writing for the use of the Israelites, might have a principal view to their religious solemnities; and might choose to instance in, and remind them of, this end which the Heavenly Bodies served, (preferably to many others of greater and more universal importance) viz. the pointing out to them the return of their Sacred Festivals: agreeable to this is the observation, Eccles. xliii. 7. "From the Moon is the sign of Feasts."

"and for years,"—So Sept. *καὶ εἰς ἐνιαυτοὺς*—reading possibly—*oulssnim*—and we find the Preposition—*l*—before all the three foregoing words—*latbouth*, *lmonādim*, *limim*.

"the Greater"—*gdal*—Samar.—*gdoul*.

"and the Stars"—in the Original are placed after the words—for the rule of the Night.

6. "Let the Waters" *Et c.*—is, I think, a just and expressive, if not a close and literal translation of—*issrisou emim ssris npbss cie*;

"let Fowls fly"—a more literal and proper translation than the Engl. and prevents all such idle and trifling disquisitions as these—Whether Fowls were produced out of the Water; which is the general opinion—or out of the Ground: which some have contended for—or out of both Water and Earth; as others have been led to think from comparing this with verse 4th of next chapter. Let it be observed farther that, though God commanded the Waters to bring forth fishes, even this doth not necessarily suppose the Waters to be the Matter of which their bodies were formed; but only to be the Place in which they were at first produced, and the Element in which they were afterwards to subsist: in like manner as the Rock which Moses struck

stuck Ex. xvii. 6. and out of which water came, was not the Matter of the water; but the Place from whence it issued.

"AND IT WAS SO."—inserted from Sept. and possibly might be in the Original.

"Sea-animals"—*ibnim*—Samar.—*ibnim*—is better translated in this place by the general term—Sea-animals; (Lament. iv. 3. Sea-monsters) than—Whales—which denotes a particular species.

"Living creature that moveth"—Sept.  $\psi\chi\eta\nu\ \zeta\omega\omega\nu\ \epsilon\rho\epsilon\tau\omega\nu$ ; but perhaps the true reading is either— $\psi\chi\eta\nu\ \zeta\omega\sigma\alpha\nu\ \epsilon\rho\epsilon\tau\omega\nu$ —or— $\psi\chi\eta\nu\ \zeta\omega\nu\tau\omega\nu\ \epsilon\rho\epsilon\tau\omega\nu$ .

"that moveth"—that creepeth—It is not material by which of these words we translate *ermssib*; I have accordingly translated it sometimes by the one and sometimes by the other.

"after their kinds,"—*lminem*—Samar. *lminiem*—Sept.  $\kappa\alpha\tau\alpha\ \gamma\epsilon\nu\ \eta\alpha\upsilon\tau\omega\nu$ .

"multiply"—*irb*—Samar. *irbe*.

7. "Living Creatures"—Lit.—Living Creature—Living Soul—It might indeed have been observed before, however it will be sufficient to observe once for all, that, Words in Heb. are often in the Singular number, tho' the Sense be evidently Plural, and though it be generally proper and sometimes even necessary to translate them so.

"and Beasts"—*ouēitbou*—Samar. more properly—*ouēitb*.

"God saw it to be good."—See note on the words—and the evening and the morning were the second day.

8. "in our image"—*bislmon*—Sept. hath in this and all the other places translated the Prefix— $\kappa\alpha\tau\alpha$ —reading probably in all of them, *eb*—instead of, *b*—but this is not material.

"AND"—wanting in Heb. but found in Samar. and Sept.

"upon the earth."—and then perhaps might follow the words—and it was so—which occur below: for we find them in like manner immediately subjoined to God's Commanding the existence of the other creatures. But as I have no authority for thus transposing them, and as it is not material, I have not ventured upon it.

"Thus God created Man in his own Image,"—and then follows—in the Image of God created He him;—which is the very same thing, and almost in the very same words: so that the Marginal translation seems preferable. Besides it is favoured by Sept. where  $\kappa\alpha\tau' \epsilon\iota\kappa\omicron\nu\nu\alpha$  occurs only once; but supposing the Original word to have been read twice, the second *bislmon*—or perhaps rather, *bislmon*—might be added for the sake of the greater Emphasis, as expressed in the translation—Peculiar Image—and the second *Aleim* not be in Construction, but the Nominative to the Verb, *bra*, immediately following. However as the difference is not very material, I have retained in the Text the Engl. translation. I shall only add that the Arab. (the Latin of which in Polyglott is, *in Imagine quam nobilitavit Deus Dominantem creavit illum*) seems to confirm the explication given of what the Historian intended by the Image of God in Man.

"say-



"saying,"—Lit.—and God said unto them,—but Sept. λεγων—reading perhaps, *lamr*, as in verse 6th. This not material.

"subdue it,"—*cbbffe*—Samar. more properly—*cbbffoue*.

"over the fowls of the heaven"—Sept. adds—and over all cattle and over all the earth—which words are in the sentence above, and possibly might be in the Original here, though they are not necessary.

"which is"—*affr*—is—not in the Original.

"every tree"—*cbl eāts*—Samar. more properly, without the Prefix—*cbl āts*.

"They shall be to you for meat;"—*lcbm ieie lacble*—that I have given in the Margin the true sense of these words will appear from the following note.

"even every beast" &c.—I can by no means think the sense of this Passage in the Engl. to be the true one; as if it convey'd a grant to the Brute creatures of the fruits of the ground for their food. It is not likely that the Historian, after giving an account of the Privileges of Man, of his Lordship over the earth with all its productions, and of his Superiority over all the other Creatures which were subjected to his Dominion and Use, should conclude this Magnificent account with saying, that God had made the same Ample grant of every green herb for meat to every beast of the earth, and to every fowl of the heaven, and to every thing that moveth upon the earth. If it be objected, that in my Interpretation of the Passage no notice is taken of, *l*, prefix to *cbl* three several times:—Perhaps it might not be Originally in the Text, but foisted in from the preceding word, *lacble*. But to let this conjecture pass for nothing, and supposing it to have been always in the Text; it is well known to be used in various and very different senses, and cannot every where be rendered according to what is said to be its Primary and Usual signification, viz. To—For.—One instance amongst many which might be brought is verse 2d. where it is rendered in Engl.—from—*lmim*, from the waters—and in Sept. *u*: Nay, it is known to be redundant, and to be prefixt to the Nominative and the Accusative, as well as to the Dative Case. It may be objected too that I have inserted, AND, before, every green herb—and also the words—do I give to you—neither of which are in the Original. As for the Conjunctive Particle, *ou*, it is known to be so often redundant and so often omitted that no apology needs to be made for inserting it here; especially seeing it occurs in Sept. *u* πάντα χορτον, &c.—As for the words—do I give to you—they are repeated from the foregoing sentence. So Procopius—"Omnem herbam viridem dedi vobis in cibum."—The Engl. judging the place to be defective, has supplied it with the Verb, but has suppressed, without any good reason, the Pronoun which in the foregoing sentence stands connected with it. Let it be observed farther, that the Preposition, *l*, prefix to *cbl* three times may perhaps retain in some measure its Proper and Primary signification, and the Historian might intend to denote by it the Extent and Amplitude of the Grant to Man; as including in it all the herbs and trees of the field, and extending likewise to every beast of the earth,

earth, and to every fowl of the heaven, and to every thing that moveth upon the earth. Upon the whole, I cannot but look on the Passage under consideration as containing an express grant to Man, not only of Vegetables, but of Animals for Food. And indeed all the latter part of the Benediction from the words—Behold I give &c.—to the end of it, seems to be no more than a Repetition or farther Explication of the former part: for what else could be meant by Man's subduing the earth than converting the productions and fruits of it to his Use? and what else could be the meaning of his having Dominion over the creatures than their Subjection to him, and Subsistence to his Use? and to what Use could his Dominion over the Fishes, for instance, serve; if not to that of Food and Nourishment?

“that liveth and moveth upon the earth,”—Lit.—every moving—creeping—thing upon the earth, wherein a living soul,—*roumss al earts*—Samar. *ermss al earts*—the Original reading might be the same with that towards the beginning of this verse—*ermss* (perhaps, *rmss*, or, *roumss*, without the Prefix) *ermss al earts*—in all probability however the reading Originally was the same in both places.

“had done, viz. respecting Man.”—That this is the true meaning will not appear improbable if it be considered, that the Historian has in like manner made mention of God's approbation of his works on each former day.

“it was”—not in the Original.

9. “Thus”—*ou*.

“Heaven”—Engl.—Heavens, in the Plural, though for what reason I know not, the same word having been every where before rendered in the Singular. But this not material.

“for”—*ou*.

“on the sixth day”—So not only Sept. and Syr. but also Samar. text—*bioum effsi*—If *bioum effsi*, as in Heb. be the true reading, then the Verb immediately preceding must be translated—had finished.

“his works”—*mlachtbou* may as well be Plural as Singular—Sept. *ta epya*—*tau epya*—*avrs*.

“And God hath blessed” &c.—The Historian has very properly subjoined to his account of the creation of the world in six days the Command—or perhaps his whole View and Design in this account of the creation in six days might be to introduce and to assign the reason of the Command—given to the Israelites to sanctify the Seventh day by resting and rejoicing on it; and so to distinguish themselves from the nations around them as worshippers of the Creator of heaven and earth, who in six days raised and completed the stupendous fabric of this universe.—I shall enter no farther into the controversy—When the celebration of every seventh day as a day of rest and joy was first commanded and took place—than merely to observe that nothing certain or probable on this head can be concluded either from the Words or from the Place in which they stand. It can no more be inferred from their being immediately subjoined to the account of the creation in six days that this Command was given to and observed by the First human pair, than



than it can be inferred from the Historian's representing God in verse 5th as setting lights in the firmament of heaven for Seasons (see note on that word) and for Years that sacred Festivals were enjoined and observed, and the custom of measuring time by Years took place in the very Beginning of the world: and yet Dr. Kennicott, who is a strenuous advocate for the most Early and Universal institution of the Sabbath, who hath laboured the point, and will not allow the words under consideration to be inserted by way of anticipation of the Jewish sabbath, doth allow that "it seems probable that the custom of measuring time by Days only—not by lunar Months or Years—was all that took place in the First ages of the world." Kennicott's Two Dissertations, p. 158.

"had perfectly compleated."—*bra lāssoutb*—Lit.—created to make—but I apprehend that I have rightly expressed the sense: the two Verbs of the same signification may perhaps have the same force as two Nouns which are sometimes made use of to denote the superlative degree—the most Perfect and Finished state of the thing spoken of. I should indeed very much like Sept. *ἡγάτο ποιῆσαι*—did begin to make—had we any authority to justify such a sense of *bra*. Or, will the authority of Sept. warrant us in supposing, that the word might Originally have been, *ial*, which in process of time was lost on account of its likeness to *Aleim* immediately following, and that afterwards *bra* was substituted in the room of it? The Engl.—created to make—may perhaps be proper enough, and the principal reason why I have not adopted it is its seeming to favour a distinction between *bra* and *asse*, whereas there doth not appear to be any ground for a distinction.

10. "are"—not in the Original.

"Jehovah God"—So, or rather perhaps as in the Margin,—Jehovah of God—will *Jeoue Aleim* be better translated both here and elsewhere than as in Engl.—Lord God—especially seeing there often occurs another word, *Adni*, which is also rendered—Lord—Now this Jehovah of God seems to be that High Personage who in the Beginning of his existence—in his First state of existence—was with God, by whom the Great God and Father of all made the heaven and the earth, and who was employed as God's Vicegerent in his communications with man, and on this account called, God's Jehovah. —May I be indulged in one conjecture more? viz. *Jeoue* was not Originally in the Text before verse 3d. of next chapter. We do not meet with it in Sept. before, except indeed in this place, and I am inclined to think that Originally it was not here; for it is wanting not only in Vulg. (in some copies at least) in Philo, &c. but in some copies of Sept. too: though after verse 3d. of next chapter it almost every where occurs. The reason possibly may be; The First visible appearance of the Great God by his Jehovah—his High Minister or Representative—which the Historian had occasion to mention, was when He took Adam and put him into the garden. I shall only add what F. Simon tells us, and which deserves observation, that in reading many Hebrew Manuscripts he very frequently found them not to agree with respect to the words, *Jeoue*, *Aleim*, which are often put one for the other.

"heaven and earth"---Samar. *ssmim ou arts*---Sept. *τον ουρανον καὶ την γην*---but in Heb. the words are in a different order---*arts oussmim*---this not material.

"shrub"---*ssē* may as properly be rendered---shrub, bush---in this place as in Gen. xxi. 15. Job xxx. 4, 7.

"as yet"---not in the Original.

"there was"---not in the Original.

"to till the ground,"---*lābd atb eadme*---Sept. *εργαζομαι αυτην*---as if the Original reading had been *atbe*---instead of *atb eadme*---which possibly might be the case; *adme* might easily slip into the Text from *adm* which occurs a little before, or from *adme* a little after: though it is possible too the Original reading in Sept. might be, as in some copies, *την γην* instead of *αυτην*. No material difference this.

"neither a fountain"---*ouad--ad* for *aid*. It is not impossible but the Original reading might be---*ouain aid--ain* in process of time might be lost on account of its likeness to *aid*: however this be, the sense requires the Negative Particle in this place, which if not originally here must be repeated from the foregoing clause. Grotius hath observed that "Saadius in a very ancient copy found the negative particle:" but F. Houbigant observes on this, that "Grotius has been led into a mistake by the Latin words of Fagius---"*negative legit*---not sufficiently attending to Fagius's meaning, which was "only that Saadius interpreted as if he read."---Sept. hath translated, *ad* or *aid*, *πηγη*: now the word usually rendered, *πηγη*, is *āin*. May we suppose then *āin* to have been the Original reading? Should this be thought too harsh a supposition, it doth not however appear that *aid* signifies---Mist, Vapour---but rather an Overflowing---a Breaking forth---a great Abundance---of water. This seems to be the sense of the word in Job xxxvi. 27. which is the only place where it occurs with the same Meaning as in the verse before us. Hence it is used in other places to denote---Great Affliction, Heavy Calamity, Desolation, Destruction, &c.---Aq. and Sym.---*επιφλυγμος*---*επιβλυγμος*---*επιβλυσμος*---words of like import.

Chap. II. verse 1, "Now"---*ou*.

"Jehovah"---occurs three times in this verse: but see note on this word in the last verse of former chapter.

"of the dust of the ground,"---*āpbr mn eadme*---Lit. dust of the ground---Perhaps *mn* might at first stand before *āpbr*, and has been since transposed:---Or, the Original reading may have been agreeable to that in some copies of Sept. *χην λαβων απο της γης*---so Philo and Josephus. It is not impossible but there might be in the Original text a word answering to *λαβων*, which is now lost.

"so that"---*ou*.

"Adam"---*eadm*---Samar. *adm*, without the Prefix: the same difference obtains elsewhere.

"a living soul;"---Lit. for a living soul---*lmpbss ēie*.

"having



"having planted &c. put"—Lit. planted—had planted &c.—and put—The construction the same as in 4th verse and many other places.

"before"—so *mkdm* ought, I think, in this place to be translated, and not as in Engl.—eastward—though the word hath undoubtedly both significations.

"in Eden,"—*bādn* may either be so translated as signifying the name of the Country in which the garden was situated; or, the exceeding Pleasantness of the garden—a garden of Delights.

"Jehovah God had made also"—Lit. and Jehovah God had made

"all Trees"—*chl āts*—Samar. *ath chl āts*.

"trees of life;"—Thus all the trees in the garden might be called that were good for food, and fit for the support and preservation of man's life. The Historian doth by no means appear to have intended any Particular Tree or Number of trees: had this been the case the emphatic particle, *e*, would in all probability have been prefixt before *āts eēim*, as we find it almost every where done before *āts edāth toub ourā*.—No objection can be made to translating *āts* in this place, trees: for the word is as capable of being rendered Plurally as Singularly, and in numberless places it must be so rendered. Nor indeed is there the least reason for supposing, as Engl. and most of the Commentators have done, the *āts edāth toub ourā* to denote one single tree: the Historian for ought that appears, might as well intend a certain Number of trees standing in the midst of the garden, distinguished and separated from all the rest. This leads me to observe that the words—in the midst of the garden—are better connected with the Tree—Trees—of knowledge of good and evil, than with trees of life; because we find in the following chapter this circumstance of being in the Midst of the garden expressly applied to the Tree—Trees—of knowledge of good and evil, and that Tree—those Trees—characterized by it. The Conjunctive Particle, *ou*, is indeed prefixt before *āts edāth*, and not before *btbouch egn*: but the learned Reader, who knows such Transpositions to be not unfrequent, will not think this an objection. Two instances are alledged by Dr. Kennicott. The first, Gen. xxii. 4. *bioum effissi ouissa*—The second, Gen. xxviii. 6. *bbrchou atbou ouitsou*—in both, the Construction is the same as if *ou* had been placed before *bioum* and *bbrchou*. But I am inclined to think the Original reading to have been—*oubtbouch egn eāts toub ourā*—and in process of time the *ou* before *btbouch* was lost, and the Emphatic Particle, *e*, before *āts* changed into *ou*; both which might very easily happen. Should it however still be insisted on that *btbouch egn* ought to be joined to *āts eēim* immediately preceding, then must we understand and translate them not strictly—in the Midst, or Center, of the garden—but simply in, within, the garden. For thus *btbouch* in Heb. and *ἐν μέσῳ* in Greek often signify: and in this sense we are to understand *ἐν μέσῳ τῆς παραδείσου*, Rev. ii. 7. (if that be indeed the true reading; for some MSS. have *ἐν τῇ παραδείσῳ*; so Vulg. *in Paradiso*) not strictly and exactly, in the midst of—but simply, in the Paradise of God. I shall conclude this note with observing, that the Conjecture of Dr. Kennicott, "which,

be

he says, carries probability in it, viz. "that the only food of man before the Fall seems to have been the Fruits of the Trees," appears to me to be quite without foundation. It cannot be inferred from the expressions in this verse—good for food and trees of life:—for the Historian's design in this place was not to inform us what was the Principal, much less what was the Only food of Man: he had already in the former chapter taken notice of God's ample grant to Adam; and mention is made here of the trees in the garden being good for food and trees of life, merely to introduce the Exception which God was pleased to make to that grant.

"knowledge of good and evil."—a Proverbial expression denoting Great and Extensive knowledge. With respect to the Name given to the forbidden Tree—Trees—we need not curiously enquire about it.—Whether on account of the Motive which possibly might be presented to Adam, and prevail upon him to eat: Or, (which appears to me the most probable) on account of that tree—those trees—being the Matter, as it were, of Adam's transgression; the Thing in eating of which he disobeyed the express command of his Maker, that is in other words, he disdained the direction and conduct of Infinite Wisdom; he meant to attain greater knowledge than God saw fit to impart to him; he presumed himself to be wiser and more knowing than God who knoweth good and evil, that is, who knoweth all things, and who had given him the command not to eat. The expression therefore—tree—trees—of knowledge of good and evil—needs not to create any difficulty; much less doth it furnish any matter of Cavil: for it is no more than if the Historian had said—tree—trees—of transgression. The manner however in which he has thought proper to express himself hath something in it peculiarly striking, and cannot fail of conveying to the mind of every serious and intelligent reader a sentiment most awful and alarming, and which ought in all reason to deter men from committing any sin. For every act of sin is in truth, whatever it may be in our estimation, the setting up our knowledge and wisdom in opposition to the Infinite Knowledge and Wisdom of God.

2. I have put this verse in a Parenthesis; for the description given in it of the situation of the garden, and of the river which went out of Eden to water it, is not to be considered as a Principal part of the narration, and as entering into the Main and Primary design of the Historian. For the same reason, and because it is quite unnecessary and useless to enquire about, and absolutely impossible to ascertain, the situation and course of the places and rivers mentioned, I have contented myself with retaining their Original names, and with literally translating the text.

"which compasseth"—*esbb*—Samar. *esoubb*.

"Havilah,"—*eeouile*—Samar. without the Prefix—*eeouile*.

"is"—not in the Original.

"of that land"—*arts eeoua*—Samar. *arts eeia*.

"VERY good;"—*toub*—but Samar. *toub mad*—Vulg. and Syr. *optimum*.

"Hid-



"Hiddekel,"—*ēdkl*—Samar. *edkl*—as if *e* was not part of the name but a Prefix merely: agreeable to this are, Chald. *diḡlth*—Joseph. *δὶ γλαθ*—Syr. *Deḡlat*.—Arab. *Deḡla*.

3. "Jehovah"—see note on this word, ch. i. 10.

"conducted him"—*inēson*—from *nēc*, to bring, lead, conduct, as it were, by the hand. Dr. Kennicott observes that, "It is the opinion of some men of the first class, that Adam was created out of Paradise, and introduced into it by his Maker; which opinion is founded partly on those words in the first verse—He put there Adam whom he had formed."—But this verse, which informs us that Jehovah God took Adam and conducted him, seems to afford a still stronger proof of the above-mentioned opinion: it may be thought perhaps to amount to an express assertion of it. However the opinion itself doth not appear to me to draw after it any material and interesting consequences.

"thou mayst eat,"—Lit. eating thou mayst eat—so a little below—dying thou shalt die.—We are not always to ascribe a peculiar Emphasis to expressions of this sort; as denoting the Freedom with which they might eat the fruit of the trees granted to them, and the Kind or Certainty of the death they should die in case they presumed to eat the fruit of the trees prohibited. It is no more than an usual Phraseology, not unknown to the Greek and Latin writers in whom we read—*αγορας αγορευειν, βελην βελαιεν, vivere vitam*, and the like.

4. "Now"—*en*.

"being"—not in the Original.

"suitable to him:"—Lit.—as before him.

"having formed &c. brought"—So Vulg. *formatis igitur &c. adduxit*—Lit. formed—had formed—and brought.

"ALREADY"—*āoud* not indeed in Heb. but in Samar.—Sept. *ετι*.

"out of the ground"—Some from hence have concluded, that Fowls were formed out of the ground; but such a conclusion is altogether without foundation; for the words—out of the ground—may refer only to the words immediately following, viz. every Beast of the field. A like instance occurs Ch. v. 32. where it is said that Noah was 500 years old when he begot Shem Ham and Japheth: now as they were not all three born to Noah at once, the 500 years of Noah's age must respect only the birth of One of them.—See also note on Ch. i. 6.

"every beast"—*chl ʿitb*—Samar. *atb chl ʿitb*—This not very material: It is more so to observe, that when it is said—all cattle and fowls and beasts were brought to Adam—there is no necessity for understanding this of all, strictly speaking, animals and living creatures. We need only to suppose some of various sorts to have passed before him. Instances of this phraseology are so frequent that it is needless to cite them.

"brought them"—them—not in the Original.

"to shew him"—him—not in the Original.—I have not the least doubt of having given the true translation and interpretation of this passage.

*braouth*

*lraoutb* may, if the sense requires it, be rendered—to make to see—to shew—nor will it be any objection that the characteristick of Hiphil is wanting; this being so frequently the case. Arab. too, if rightly translated in Polyglott—*ut ostenderet ei*—favours this sense. Add to this, the Verb, *kra*,—to call—and the Noun, *šm*—name—in Scripture often denote the real natures qualities circumstances of persons or things. Thus the Name of God signifies his Nature and Attributes. Thus to be called by a name is the same as to Be what a person or thing is called or named. So, to omit all other instances, Is. xl. 26. God is said to call all the heavenly bodies by Names; that is, thoroughly to comprehend their Natures Numbers Uses and Ends. And thus Adam was taught by God or His Great Representative what he should call the several animals brought before him—What were their Natures Qualities and Uses, as far as was necessary for the purposes of human life. Such instruction must have been highly useful: nay, it was plainly necessary for the First man: for without it he would have been quite at a loss how to treat and use the various animals around him: it would also fully convince him that none of them could be a suitable companion for him.

“even every”—not in the Original.

“might be”—not in the Original.

“thus”—*ou*.

5. “Wherefor”—*ou*.

“and, whilst he slept, took”—Lit. and he slept and He took

“a piece out of one of his sides”—So *āib mšātbiou* ought to be translated. Lit.—one out of his sides—one—that is, one thing—one piece—one portion—thus Engl. has rendered *āib* Ps. xxvii. 4. One thing have I desired—and Ezek. xlviii. 1, 2, 3, &c. a portion. Out of his sides—that is, out of One of his sides—by an usual phraseology. Gen. viii. 4. the ark rested upon the Mountains—on One of the mountains—of Ararat. Gen. xix. 29. the Cities in the which—in One of which—Lot dwelt. More instances might be brought were it necessary: but I shall only observe farther that Mat. xxvii. 44. must be understood in the same manner—the Thieves also—One of the thieves—which were crucified with him. As for translating *šā*—side—this cannot stand in need of any justification; for it is the Usual and Primary signification of the word which is rendered thus by Engl. in many places; and had it been properly translated here, this would have prevented many idle impertinent disquisitions, and much vain scurrilous cavilling.

“instead thereof;”—*šēibne*—Samar. *šēibie*—a variation easily to be accounted for, and quite immaterial.

“the piece which He had taken out of Adam’s side”—Lit.—the side (by an usual Synechdoche of the Whole for the Part) which He had taken out of Adam.

“and brought her”—*ouibae*—Samar. *ouibiae*.

“is bone”—is—not in the Original.

“On this account she is fitly called, Woman;”—So, I think, will the words—*lzaib ikra affe*—be best translated. *ikra* is indeed in the Future: but



but the Future is often put for the Present; especially when the intention is to denote what is Right and Fit to be done; and therefor I have inserted the word—fitly—in the translation. This sentence appears to me to contain an observation, not of Adam, but of the Historian: for we are expressly told in the next chapter that Adam called his wife's name, not *asse*, Woman, but *ēve*, Eve. In like manner I think the following words—therefor shall a man leave *Et c.*—to be the words, not of Adam, but of the Historian: it is not likely that Adam, who was Immediately created by God, and had no father or mother, should make any such reflection. Some have supposed them to be the words of God: but there is not the least ground from the words themselves or from the context to suppose this: nor can it be inferred from Mat. xix. 5. there being no Necessity of referring *αὐτῷ* in that verse to *τοῦτο* in the verse foregoing; for it may with more propriety be referred either to Jesus or to the Writer of the History from whence the quotation is made: See Eph. v. 14. Heb. i. 5, 6, 7.

“out of Man”—*maiff*—Samar. *maiffe*—So Sept. *ἐκ τῆς ἀνδρός αὐτοῦ*—Chald. *mbāle*—out of her Man—out of her Husband

“and they TWAIN shall be”—*oueion*—Samar. *oueie mssuēm*—and there shall be of them twain—Sept. *καὶ ἑσονται οἱ δύο*, and so the words are quoted Mat. xix. Mark x. Vulg. *et erunt duo*—Syr. Arab. *eruntque ambo*

“one flesh.”—*lbssr aed*—for one flesh.

Chap. III. verse 1. “Now they were—not ashamed.”—This sentence being closely connected with what follows is placed, I think, more properly at the beginning of this chapter than at the end of the last. The Historian first observes that Adam and his Wife, though naked, were not ashamed; but as soon as they had been tempted and unhappily prevailed on to transgress the divine command, they became ashamed of their nakedness, sought coverings of it, endeavoured to hide themselves from the presence of Jehovah God; when challenged and expostulated with by Him, they confess their confusion and fear, assigning their nakedness as the cause; and He, after passing deserved sentence on them for their disobedience, is graciously pleased to instruct them how to provide for themselves proper cloathing. Dr. Nicholls in his Conference with a Theist, Part I. p. 248. observes that, “Another very good argument for the excellency of the Mosaic account of the Fall is, “because it gives a *rationale* of the *Pudor circa res venereas*, which is a thing “which all the reason of mankind was never able to do: for how strange is “it to consider what an innate bashfulness there is implanted in all mankind “as to these things, and they are to be looked on as monsters in nature that “can divest themselves of it, and yet to consider how little natural reason is “to be given for such a shame? nay, I defy the whole wit of mankind to “give any one tolerably satisfactory: for there is no reason in the world why “mankind should not use public commixtures in a lawful way as well as eat “and drink in public, or why they should be ashamed of one more than the “other: but notwithstanding this the generality of men find a mighty im-  
E “pulsē

“pulse of unaccountable shame over-ruling them in such matters; and yet  
 “after all no one can give a natural reason thereof, but must be beholden to  
 “the Mosaic relation to account for it: and from hence all the difficulty is  
 “cleared up.”

But how is all the difficulty cleared up? Hath it been hitherto accounted for—Is it so easy a matter to account for it—How this sense of shame should be the consequence of eating the fruit of certain trees? Surely there is no connection in nature between the two things; nor is it easy to conceive how the one should result from the other: and yet the Historian doth undoubtedly represent the offence, whatever it was, of our First Parents as the cause of their sense of shame, and the need they stood in of cloathing, as the consequence of their offence. Had it indeed been told us, that the offence consisted in some impurity of thought and desire, in some unlawful commixture, in some abuse of their bodies, &c. or, Were we at liberty to suppose that this might have been in reality the offence, though the Historian for wise reasons hath not entered into a particular explication of it, but chosen to represent it under the Metaphor, Fable, Allegory, Parable, call it which you will, of eating a certain fruit, and left us to collect what we could concerning it from what he hath expressly declared to be the immediate consequence of it, and from the whole scope of the story—I say, Had either the offence of our First Parents been expressly declared to have been of the nature above hinted; or, might we suppose it to have been really such though not expressly so declared; then the Doctor might with a much better grace have defied the whole wit of mankind to give a tolerably satisfactory reason of this universal sense of shame, and have magnified the Mosaic account for the *rationale* given of it there. But if the crime of our First Parents was really and literally eating the fruit of a tree, all the difficulty is so far from being cleared up that on the contrary it remains in its full force. Far it be it however from us over-curiously to enquire into, much less ought we to be positive and dogmatical, and vainly and arrogantly expect from others that they should entertain exactly the same sentiments with ourselves on a subject of such nicety, attended with such difficulty, and in truth of so little importance in comparison of what it more nearly concerns us frequently and seriously to consider, *viz.* the miserable consequences of sin and disobedience: the Woman being doomed to a state of subjection to the Man, and to pain in child-birth; the Man, with labour and sorrow to till the ground and in the sweat of his face to eat bread; and both of them were immediately covered with shame and confusion on account of their nakedness, forfeited their existence and became liable to death; and even the Serpent is pronounced accursed, doomed to a state of enmity with the Human Kind, to crawl on his breast, and to eat dust all the days of his life.

“Now”—*ou*.

“but a Serpent”—So the sense and connection require *ou* to be rendered in this place. Sept. *oûs epis*—Vulg. *sed et Serpens*—Munster—*Serpens vero*

“subtil”



“subtil” — *āroum* — whose primary signification at least is, naked, and in which signification it is used several times in this chapter. This is indeed every where throughout the Pentateuch the sense of the word, unless we look on the passage under consideration and two places more, viz. Ex. xxi. 14. and Ex. xv. 8. as exceptions. But perhaps the two last cited places are not exceptions. Thus, Ex. xxi. 14. If a man come presumptuously on his neighbour to slay him *bārme* — with guile — according to Engl. but may not the word more conveniently be rendered — in his nakedness, unarmed, un-awares, unsuspecting any such attack — and so have reference to the circumstances and condition of the person murdered, rather than to the insidious disposition of the murderer; especially if it be considered that the idea of craft, guile &c. doth not seem to be very consistent with, however not to be included in, the coming presumptuously on his neighbour? We do indeed read a little before of the man not lying in wait, according to Engl. translation of — *affr la isde* — which expression however doth not necessarily denote treachery, deceit, cunning &c. but, hunting after another man's life, pursuing him to his destruction, intending and seeking to slay him — whether by fraud or force — whether by laying snares for him secretly or by rushing upon him and attacking him in a more open and hostile manner — according to Sept. *וּלְהַשְׁמִיט עָלָיו* — If the man be not voluntary — do not kill his neighbour wilfully and designedly — In like manner I am inclined to think, that the Passive Verb, *nārmou*, Ex. xv. 8. retains its primary and usual signification of, nakedness: — With the blast of thy nostrils the waters *nārmou*, not, were gathered together — but were made bare, naked — discovered their bottom — This is favoured by Sept. *וַיִּשָּׁחַט וַיִּדְּבַק* — the waters were divided — parted asunder — and agreeably to this rendering we are presented with a most beautiful Climax: With the blast of thy nostrils the waters were made bare — discovered their bottom — yea, the floods stood upright as an heap, and the depths were even congealed in the heart of the sea — To return to the passage under consideration: as the word *āroum* perhaps every where else throughout the Pentateuch, and most certainly throughout this chapter signifies, naked, why should it not be so translated here — more naked than &c. as in the Margin? Now the expression, more naked, denotes no more than that the serpent is a very naked animal, whose body is not covered with wool hairs feathers &c. as the bodies of most other animals are: just as when Moses is said to have been very meek above all the men on the face of the earth, the words are not to be taken in the utmost strictness, but only as denoting great meekness, greater than most other men were endowed with. I shall conclude this note with observing, that the Historian from having immediately before taken notice of the nakedness of the first Human Pair might be led incidentally and in passing to remark that some other animals besides Man were created in the like circumstances and condition, of which number the Serpent was one. I have not ventured however to depart in the Text from Engl. as it falls in with the current of Antient versions.

“said to the Woman;” *ἔτε*.—We need not from hence take occasion to inquire, Whether serpents were originally endowed with a power of reasoning and speaking; much less shall we be warranted in concluding and affirming that they were, and that a real dialogue in words passed between the Woman and Serpent. We shall perhaps enter sufficiently into the Historian’s meaning and design, either by supposing a Serpent introduced merely as an Emblem of deceit and malice, to represent the fallacious and criminal reasonings and motives presented to the imagination of Eve when she was drawn away of her own lust and enticed; or at the most by supposing that a real Serpent might be in some manner or other instrumental and accessory to the crime committed by the Woman; the means and occasion of such thoughts and reasonings being excited in her mind and presented to her imagination, by which she was as fatally deluded as if the Serpent had truly and literally held a verbal conference with her, and by fair speeches and specious arguments prevailed on her to transgress the divine command. We have already met with the like phraseology in the words, God said,—God called *ἔτε*.—which so often occur, and by which we are certainly not to understand, that God really spoke the very words mentioned, but only that the events and effects mentioned took place and were produced by his almighty power.

“any”—That *chl* here should be translated,—any, and not,—every, appears from the Woman’s answer to the Serpent,—Of the fruit of the trees of the garden we may eat;

“but of the fruit of the tree”—*oumpbri cāts*—Samar. adds, *eze*—but of the fruit of that tree—those trees

“which is”—is—not in the Original.

“approach”—So Chald.—*ibkrboun*.—Syr.—*acceseritis*

“that ye may not”—So Sept.—*wa mē*—which is better than Vulg. *ne forte*, and the Engl. least: for we cannot suppose the Woman to speak of it as a doubtful thing whether death was threatened or no.

“for God doth know”—an expression which seems to be of the same import with,—verily,—certainly,—you may depend upon it as an undoubted truth,—and the like. Were there any authorities to favour the conjecture, I should be inclined to think the words an interpolation: they might easily be foisted in from *ch Aleim ioudāi* a little below; and the sense is compleat without them—ye shall not die, but in the day of your eating *ἔτε*.

“your eyes shall be opened,”—Lit. and—then—your eyes shall be opened—*oumpbkēou*—though it is not improbable that *ou* has been foisted in from *mmnou* immediately preceding. This however not material.

“as God,”—I can see no reason for Our translators rendering *Aleim* in this place, Gods, in the Plural, which they have hitherto rendered in the Singular. The Participle *ioudāi*, which immediately follows, is indeed Plural; but that might very well be, even if we suppose it to agree with *Aleim*, on account of the Plural Termination of that word, though the Signification be Singular: besides, there is no necessity for referring this Participle to *Aleim*; it may be referred to Adam and his Wife.

2. “When



2. "When therefor the Woman &c. she took"—Lit. and the Woman &c. and she took.

"was"—not in the Original.

"beautiful"—*thaoue*—the same as—*naoue*—*decorus*,—*pulcher*.

"agreeable to look on,"—*nēmd leſſcbl*—(Samar. *leſſcbl*)—I take to be exactly of the same import with *nēmd lmrae*, agreeable to the sight, in verse first of foregoing chapter. So Sept. and Vulg.—*ωραιον τς κατανοησαι*—*aspectu delectabile*—the same with *ωραιον εις ορασιν*—*pulchrum visu*—in the place just now referred to. That Sept. meant nothing different by *τς κατανοησαι* in this place from *εις ορασιν* in the other will farther appear from Ex. xix. 21. where *rae* is rendered *κατανοησαι*. Besides, this rendering is agreeable to all the Antient versions, and to the use of the word—*ſſcbl*,—in 1 Sam. xxv. 3. where Abigail is said to have been a woman, *toubtb ſſcbl ou ipbtb thar*, not, as in Engl. of a good understanding and of a beautiful countenance—but, of a goodly countenance and of a beautiful person, or, figure. In like manner Rachel is said, Gen. xxix. 17. to have been—*ipbtb thar ou ipbtb mrae*—both of a beautiful figure and countenance—So Gen. xxxix. 6. we read of Joseph that he was—*ipbe thar ou ipbe mrae*. What misled Our translators and induced them to depart from the Antient versions, seems to have been the joint consideration of the usual sense of *ſſcbl viz.* to understand, to be wise &c. and that the tree or trees spoken of are denominated by the Historian—trees of knowledge of good and evil: but why so denominated hath already been accounted for.

"so they did eat;"—Samar. *ouiacklou*—Sept. *καὶ φάγον*—but Heb. is, *ouiackl*, and he did eat, as in Engl. version and most of the Antient ones. The *ou* might very easily either be lost from, or, added to the Verb. Nay, it is not impossible but both the readings might have been Originally in the text, and one of them in time might have been lost.—*ouiackl ouiacklou*—gave also to her husband with her, and he did eat: so they did eat, &c. But this not very material.

"for"—*ou*.

"were"—not in the Original.

"branches,"—*āle*—but Samar.—*āli*.

"girdles:"—*ēgrtb*—but Samar. *ēgrouth*:

"and hearing &c. Adam and his Wife hid themselves"—Lit. and they heard &c. and Adam hid himself and his Wife

"walking up and down"—*mtbelcb*—which may refer either to Jehovah God, or, to the Substantive *koul*—voice—sound

"in the cool of the day,"—*lrouē eioum*—Sept. *το δειλινον* as opposed to *cbēm eioum*, in the heat of the day: though no doubt the words may be translated,—in the wind of the day, in a wind that day, which wind might be the very voice itself just before spoken of which Adam heard walking to and fro in the garden; or at least this voice might be conveyed by, and accompanied with, a wind, and, perhaps, uncommonly awful and terrifying, not unlike to that great and strong wind, 1 Kings xix. 11. when Jehovah passed by, which rent the mountains and brake in pieces the rocks before Jehovah;

hovah; or, to that,—*rouē Aleim*—mighty wind which God caused to blow on the face of the waters: Gen. i. 1. and I have sometimes been inclined to think that the original reading in this place was, *lrouē Aleim*; which in process of time might be easily changed into—*lrouē cioum*. But this is a mere unsupported conjecture and offered as such.

“Adam &c. hid themselves”—*ouitbēba eadm*—but Samar. *ouitbēbe adm*: so in the next verse, *ābe* instead of, *āba*.

“from the presence”—*mpbni*—from the face—No mystery that I know of lies concealed in this word, which is properly enough rendered by “Our translators both here and elsewhere,—from the presence. Should it however be objected to them that, it is best to translate the same Hebrew word, wheresoever it occurs, by the same English one: I own the rule to be in general a very good one and ought not to be departed from, but where necessity propriety or clearness manifestly require it; for this reason alone and not on account of any deep or hidden meaning in the expression, I have no objection to the rendering, *mpbni*,—from the face,—both in this and other places; and—from the presence—may be put, if you please, into the Margin.

“amongst the trees of the garden:”—*hībouch āts egn*,—*εν μεσω τς ξυλς τς παραδεισς*, Ald. (omitting *τς ξυλς*) *εν μεσω τς παραδεισς*,—may have exactly the same meaning and reference with, *bgn*,—*εν τω παραδεισω*—a little before.

3. “but”—*ou*.

“How is this?” seems to be the proper rendering of, *aiche*, or, *aich*, here, as more agreeable to Adam’s answer than supposing the enquiry to have been about the Place where Adam endeavoured to hide himself.—“is this”—not in the original.

“thy voice”—*klcb*—Samar. *koulcb*.

“was naked,”—*āirm*—Samar. *arcum*—was—not in the Original.

“therefor”—*ou*.

and God said,—*ouiamr*—but Sept. *καίπεν αὐτῷ ὁ Θεός*, and Syr. *dixit autem Dominus*—Perhaps *Aleim*, or, *Jeoue Aleim* might be Originally in the text.

“wast naked?”—*wast*—not in the Original.

“alone”—So Sept. *μους*—There is indeed no word in the Original expressive of this, unless we suppose it to be included in, *lbtbi*.

“to be”—not in the Original.

“she”—*ēua*—Samar. *ēia*.

“and I did eat:”—*ouacbl*—which may be translated as in the Margin, and did eat.—She gave to me of the trees and did herself eat of them.—In like manner, The Serpent beguiled me and did eat; or, by eating himself of the trees beguiled me. There seems to be something of beauty and elegance in giving this turn to the answer of our First Parents, as containing only a tacit and indirect, instead of a plain and open, acknowledgement of their guilt, and also a willingness to excuse themselves by accusing another.



"Wherefor hast thou done this?"—*me zath āssib*.—Vulg. *Quare hoc fecisti?*

"beguiled me"—*effani*—Samar. *affini*.—Which, or, whether indeed Either be exactly the true reading is not quite clear to me. Houbigant inclines to Samar. as agreeable to an Arabic Word, *aff*, denoting, to rise up—to be moved—to what is evil; and in Hiphil, to move—to incite—to what is evil. He informs us also of another reading in a MSS. in the French King's Library, viz. *effāni*, which he doth not absolutely reject, there being a Perfic word, *ssouā*, which signifies, to account lawful, and in Hiphil, to render lawful—to persuade one that a thing is lawful.

4. "Then"—*ou*.

"Jehovah God said to the Serpent," &c. I observed above, with respect to the conversation between the Serpent and the Woman, that we need not from thence take occasion to inquire whether, much less ought we to conclude and affirm that, Serpents were originally endowed with a power of reasoning and speaking, and that a real dialogue in words passed between the Woman and Serpent. In like manner, from the sentence which the Historian represents Jehovah God to have pronounced upon the Serpent, there doth not seem to be any ground much less necessity for concluding or supposing the original make and condition of serpents to have differed in any respects from what they are at present, and that God brought the Serpent to a formal trial before him, pronounced this very sentence upon him, made a most remarkable change in his form and manner of living, and intailed a curse on the whole race of serpents, because one of them had been the seducer, or an instrument of the seduction, of Eve. Whether the Historian did indeed intend to inform us that a real serpent was some how or other concerned in the transgression of our First Parents, or only introduced a serpent as an Emblem of deceit and malice, is not material; however this may be, a serpent is introduced into this moral fable or allegory, (for surely it will not be pretended to be a strictly literal and historical narration) is represented as a real Personage endowed with the powers of understanding and speech, and as having employed these his powers in tempting our First Parents to transgress the positive command of their Maker: Was it not therefore proper, for the carrying on, the embellishing, and compleating, the moral narration, to represent the same Personage as called to account, condemned, and punished for his wicked and insidious behaviour? The rule which Horace hath prescribed is applicable on this occasion.

*Si quid inexpertum scenæ committis, & audes  
Personam formare novam; servetur ad inum  
Qualis ab incerto processerit, & sibi constet.*

I am very sensible that many eminent Critics and Divines have laid great stress upon, and extracted all the mysteries of the Christian religion from, this sentence passed on the Serpent. Amongst the rest, Bishop Sherlock hath considered

dered it as, "a most sure word of prophecy, the first and original prophecy, the ground-work and foundation of all that have been since, and indeed of all religion, and of all our hopes of God's mercy," and the like; for which he hath been animadverted upon by Dr. Conyers Middleton with a good deal of smartness and severity; with what justice let others determine. Suffer me however to observe that when his Lordship says, "Christian writers apply these words to our Blessed Saviour as emphatically stiled here the Seed of the Woman, and who came in the fulness of time to bruise the Serpent's head, by destroying the works of the Devil and restoring those to the liberty of the sons of God who were held under the bondage and captivity of Sin;" and when he calls this, "the Christian application;" he could not mean to insinuate that all Christian writers have universally and constantly thus applied these words; or that this application hath been made by Christ and his Apostles, and must of necessity be received by all who profess themselves Christians; I say, as his Lordship cannot be supposed to mean this, but only that some christian writers have so applied the words, and understood them to relate to our redemption by Christ, it were to be wished that he had expressed himself with that precision and accuracy which might be expected from so able a writer. A man undoubtedly may be a very good Christian, notwithstanding he rejects such an application though espoused and strenuously defended by many christian writers, and those of no inconsiderable note. Let it be observed farther that his Lordship "readily allows that the expressions do not necessarily imply the sense put upon them by some christian writers." "There is no appearance that our First Parents understood them in this sense, or that God intended They should so understand them." "Those who look no farther than to the third chapter of Genesis will not be able to see the ground of the Christian application: as the prophecy stands there nothing appears to point out this particular meaning."—Now these concessions cannot surely be thought by any to be a recommendation of the application which the Bishop hath dignified with the Epithet, christian; and after such large concessions to lay so mighty a stress on the passage under consideration, to stile it—"the first divine prophecy"—"the ground-work of all other prophecies"—"the grand charter of God's mercy after the Fall,"—and the like, will be thought by some to be an inconsistency, and by others to tend rather to excite the laughter and scorn of Unbelievers, than to convince their understandings, and to make them in love with the christian revelation.

"curfed be"—be—not in the Original.

"above all"—*mcbl.*

"between thee and the Woman"—Lit. between thee and between the Woman—So—between thy seed and between her seed.

"it shall"—*euua*—Sept. *autos*; but Vulg. *ipsa*, she—which Simon observes "to be a manifest error, that St. Jerome read, *ipse*, which is also found in MSS. Copies, and in Vulg. printed at Rome and Paris; and that the Doctors of Louvain testify that they had found, *ipse*, in two MSS. of the



“the Vulg.” Add to this, *ipse* is not only more conformable to the present reading in Sept. but also to the Original Hebrew, which is not—*cia* *ibssoupbcb*, and, *ibssoupbne*, but, *eoua issoupbcb*. and *ibssoupbnou*. Many of the Romanists however have strenuously contended for the present reading in Vulg. thinking by it to do the more honour to Virgin Mary. But should the reading in the present Vulg. be allowed to be the true one, and strictly conformable too to the true reading in the Original, I do not see how it can serve at all the cause which they have so much at heart: for the rendering and the sense will be no other than this, “She” (*viz.* the Woman, betwixt whom and the Serpent Enmity was immediately before declared to be put, either considered alone, or together with her descendents) “shall bruise thee” (together with thy Race) “on the head, and thou” (together with thy Race) “shalt bruise her” (together with her Descendents) “on the heel.” There doth not appear then to be the least ground for restraining or applying the words to the Mother of our Lord. Nor again doth there seem to be more ground from the words to suppose our Lord to be particularly meant. The present reading in Sept. is indeed, *avros*; but many learned men have conjectured, which certainly is not improbable, the Original reading to be, *avro*, and that *σ* was in process of time added from *σς* immediately following: but supposing *avros* to be the Original reading this is no more than a close translation of, *eoua*, which is in the Masculine Gender, though the Greek word *σπις* may seem to require the Neuter; and the meaning no other than this, He (*viz.* Man, collectively taken) shall bruise &c.

“shall bruise thee—shalt bruise it”—*issoupcb—ibssoupbnou*—but perhaps the Marginal translation is preferable. So Sept. *τηρῶ*, and *τηρῶμαι*, from *τηρῶ*, to observe, to watch, to seek for occasions &c. Many learned men have indeed supposed this not to be the true reading, but either, *τηρῶ* and *τηρῶμαι*, or, *τηρῶ* and *τηρῶμαι* as expressing better the sense of the Hebrew: but if the present reading in Sept. be the true one, (and the authorities for it are at least equal to those for any other reading:) Is not Sept. as good authority for rendering the Heb. by—lying in wait for, watching, seeking occasions against &c. as any we have for—bruise? So Vulg. in one of the places—*insidiaberis*, and Chald.—*ntr*, to take diligent heed, to watch narrowly, and usually for Mischief. Besides, we are told by *Le Clerc* that the Root in Arabic signifies—*observare*, *spectare*; and that the Heb. word *šaph*, which occurs Ps. lvi. 1. and in other places is interpreted by D. Kimchi, *ebit*—*spectavit*, *observavit si qua nocendi detur occasio*. Dan is compared Gen. xlix. 17. to “a Serpent by the way, an Adder, or, Arrowsnake;” so Our Translators have rendered, *špibpoun*, Samar. *špibpoun*, a word which seems to be near akin to those under consideration; but Sept. *ἐκκατακρύπτει*, lurking, lying in wait: so Samar. Vers. *mebm*, the same word which Chald. makes use of, *ichbm*, and signifies to lie hid, to lurk privily &c: according to Sept. and Samar. Vers. the word is not a Substantive, denoting the Cerastris, (Vulg.) or any other species of serpents, but a Participle. Should it however denote in this place a particular kind of serpents, as *Le Clerc* from

Bochart informs us, that *sspb* in Arabic doth; may it not have derived this signification (as the same Le Clerc conjectures) from the Heb. and Arab. word, *ssapb*, to be on the watch, and especially for an occasion of hurting? Or rather perhaps from the word, *sspb*, of the same signification with *spbn* and *ispbn*, to lie hid, to lurk, to lie in wait for &c. We meet with the two latter words frequently, and with the former in Deut. xxxiii. 19. *sspbouni imouni*, hidden treasures; and perhaps in two places more, where the Verb hath generally been thought to be, *ssoupb*, though in one of the places, viz. Pf. cxxxix. 11. they have found themselves obliged to give it a quite different signification from what they have given to *ssoupb*: "The darkness shall cover or hide me"—*issoupbni*, not from *ssoupb*, but from *sspb*. Mr. Green (I suppose from the difficulty if not impossibility of connecting the two Senses given to *ssoupb*; for which purpose Dr. Taylor hath observed some common notion to be wanting) would exchange *issoupbni* for *isspbn* which occurs in the next verse; but this without any Authority, and I think without any Necessity. The other place is Job ix. 17. *issare issoupbni*—"He breaketh me with a tempest;" so Engl. but the words might have been translated, "He darkeneth or covereth me with horror;" according to Dr. Chappelow, who observes that "there is another interpretation, besides that of breaking or bruising in a violent injurious manner, which may be applied to the Verb, *ssoupb*, and that is, of darkening and making obscure," and he refers to Pf. cxxxix. 11. But may not the Verb in both these places be—not, *ssoupb*—but, *sspb*?—To return to the Verse under consideration—May not the Root of *issoupbnou* be in like manner, *sspb*, and (if I may be allowed one Conjecture farther) a different Root from that of *issoupbcb*, though on account of their likeness to each other they might easily be confounded and thought to be one and the same?—*issoupbcb* from *ssoupb* the same with *soupb*, to consume, destroy &c.—*issoupbnou* from *sspb*, to be hid, to lurk, to lie in wait &c. And agreeably to this it is not impossible but Sept. might translate the former word, *τῆνος*, or, *ταρνος*, and the latter, *ταρνοεις*. Doth not this Conjecture seem to be favoured by Vulg. which hath rendered the former word, *conteret*, and the latter, *insidiaberis*?

"and thou"—*cuatbe*—but the Marginal translation seems to be better, "whilst thou" for, as F. Houbigant has well observed, the whole purport of the verse is to declare the Punishment of the Serpent, but to lie in wait is not Punishment. The Turn to be given to the sentence therefor is—not that the Serpent should lie in wait—but, whilst the Serpent was lying in wait for Man he should meet with his destruction from Man.

"on the head,—on the heel:"—"on"—not in the Original.

5. "AND to the Woman"—*al easse*—Samar. *oual easse*

"I will multiply thy sorrows in thy conception,"—Lit. multiplying I will multiply thy sorrow and thy conception,

"*ouerncb*"—Samar. *oueriouncb*—which perhaps is better. In the two places more in which this Substantive occurs, viz. Ruth iv. 13. Hof. ix. 11. it is, *erioun*.



"in sorrows"—*bāiſb*—Samar. *bāiſboun*—as just above, a little below, and also Ch. v. 29. which are all the places where the word occurs in this form; and in all of them Sept. has translated it Plurally. May we suppose the reading Originally to have been, *āiſbouth*, which, as well as, *āiſbim*, is the Plural of *āiſb*?

"shall be"—not in the Original.

"thy subjection"—*thſſouktbcb*—Sept. *η ανουπονη ου*—So ch. iv. 7. reading perhaps, *thſſoubtcbcb*.

6. "in eating"—Lit. and hast eaten

"be"—not in the Original.

"for thy sake,"—*bābourcb*—Sept. *εν τοις σπυοις ου*—as if the reading Originally was, *bāboudcb*: the one word might easily be mistaken for the other.

"and thorns"—*oukouts*—Sept. without the Prefix, *ou*, which indeed is not necessary.

"thus"—*ou*

"thy face"—*apbich*, thy nostrils—which I have put in the Margin, though the word may be so translated in the Text, as in Ch. ii. 1. See note on the word, presence, verse 2d,

"bread"—Sept. *τον αρον ου*—thy bread—as if the reading had been, *temcb*

"from whence"—Lit. for out of it

"wert"—not in the Original.

"to dust"—*al āpbr*—Samar. *al āpbrcb*—which seems to be more expressive—to thy—thy original—dust

7. I have put this and the next verse in a Parenthesis, as they seem to come in somewhat abruptly here and to interrupt the story. This verse would stand very properly at the beginning of the next chapter, had we sufficient authority for placing it there.

"Now"—*ou*

"she"—*coua*—but Samar. *eia*

"was to be"—so, I think, *eitbe* ought here to be translated, especially if we suppose this verse to have stood Originally, as it doth at present. Let me add that had this been the case, it would have been natural for the Historian the very first time after that he had occasion to mention Adam's wife, to have done it by the name of, Eve: which he doth not in the next verse, (unless we may suppose the Original reading in that verse to have been—"ladm outēoue affibou") and which we find he doth in the first verse of the next chapter.

8. "coats"—*cbitbnouth*—Samar. both here and elsewhere, *cbitbnouth*. Let me observe on this verse that perhaps it would more properly follow the next verse, and so conclude the chapter, than stand where it doth at present; for it is most probable that God did not instruct Adam and Eve to provide for themselves cloathing, till after their ejection out of the garden. Besides, Is it not most natural to suppose that God's purpose to put in execution, and then his

actual putting in execution, the sentence on Adam, should immediately follow the passing that sentence? The order then will be this—verse 6. and to Adam He said, Because thou hast hearkened &c.——to dust shalt thou return. 7. Then Jehovah God said, Behold, Adam is become &c.——the way to the tree of life. 8. And Jehovah God made to Adam and to his wife coats of skins, and clothed them. Chap. iv. 1. Now Adam called the name of his wife, Eve; because she was to be the mother of all living: and Adam knew Eve his wife &c.——However I have only taken the liberty to suggest, without venturing to make, the alteration.

“of skins”—*āour*—of—not in the Original.

“putting forth his hand, take”—Lit. put forth his hand and take

“for ever”—*tālm*—Samar. *lāqulm*—

“Therefor”—*ou*

“So”—*ou*

“and made him to dwell to the eastward of the garden of Eden, and placed Cherubim with a flaming sword”—Lit. and made to dwell (placed) to the eastward of (before, over-against) the garden of Eden Cherubim and the flame of a sword: but I have the authority of Sept. to justify my translation:

κατωκισεν αυτον απεναντι της παραδεισους της τρυφης η σταζε τα χειρσβια &c.

—May we suppose the reading Originally to have been “*ouisschn* (viz.

“Adam) *mkām lgn āān ouissm*—(*ouithn*)—*ath echrbim* (Samar. *echrouhim*)”

&c. ? *sschn*, which denotes, to dwell—to reside—to be settled in a place—to cause to dwell &c. and so includes continuance and permanency in its idea, seems to be much more properly applied to Adam’s settlement and habitation, than to the Cherubim and flaming sword; by which we cannot suppose the Historian to have intended any other than an appearance transient and momentary, or however, of very short continuance. The Author of an Essay on the several dispensations of God to mankind, who hath considered the whole of this account as a real history, and will by no means admit it to be Fable, or Parable, or Allegory, (but see Dr. Burnet’s Archæol. l. ii. c. 7, 8, &c.) hath indeed laboured to prove that “a certain Great Being, who personated and represented the most High God, had a fixed residence in the World till the Flood, and probably at the entrance of Eden, with Cherubim, and a Glory called a flaming sword; and which Cherubim seem to have been an Host of Angels attending this Great Being, or Glory,”

Edit. 2d. p. 39, 40. Now had this Author clearly proved his point, the word, *sschn*, would have been very properly applied to this fixed constant residence: but in truth this his Hypothesis, I had almost said the whole of his Essay, is altogether chimerical and fanciful. Should it be said that *sschn* doth not always and necessarily denote, to dwell, reside &c. but sometimes simply—to put—to place in a certain situation—whether animate or inanimate beings—whether for a longer or shorter time: in that case, to justify the version of Sept. it will be necessary only to insert, *ou*, before, *ath echrouhim*.—As for the Cherubim mentioned by the Historian; the Author just above referred to, with many others, supposes them to have been an

Host



Host of Angels: but, in my opinion, without any foundation. The only text alledged by him for the purpose is Ps. lxxviii. 17; and yet, which is somewhat remarkable, neither of the words, Cherubim, Angels, occur. The English translation indeed runs thus, "The Chariots of God are twenty thousand, even thousands of Angels:" but there is no word in the Original which answers to—Angels; and the word translated, Chariots, is not, *chrb*, but, *rcbb*. We read Ps. xviii. 10, of God's riding upon a Cherub—*ircbb al chroub*: but I am inclined to think the true reading to be—*ircbb al rcoub*. God is in a sublime manner represented as riding upon Chariots; which Chariots are the Clouds and Winds: for it immediately follows, "He did fly upon the wings of the Wind." So Ps. ciii. 3, 4: "Who maketh the Clouds his Chariot; who walketh upon the wings of the Wind; who maketh his Angels, Spirits; and his Ministers, a Flaming fire;" or, as it might be better translated, "who maketh the Winds, his Messengers; and the Flames of fire, his Ministers:" agreeably to what is expressed, Ps. cxlviii. 8, "Fire and Hail, Snow and Vapour, Stormy Wind fulfilling his word." The late Archdeacon Sharp in his 3d Discourse upon Cherubim, Sect. 1. observes that, "It has been a notion almost universally received, that the Cherubim at Paradise were created Spirits; and that the golden Cherubim in the most holy place of the Tabernacle, were material Representations or Emblems of Angels or ministering Spirits;" and in order to support and prove this, which he calls, "The current and long established opinion among Christians," hath examined (Sect. 2.) the Texts of Scripture from whence it is taken. But after all, the Texts cited prove no more, even according to himself, than, "The Existence and Use of Angels, and the innumerable Hosts of them; and that Angels or ministering Spirits were employed in the publication of the Law at mount Sinai. Now can it very rationally be inferred from hence, that the material Cherubim in the Tabernacle and Temple were designed to be Memorials of that ministeration?" The Dr. hath not been able to produce a single Text in favour of this notion: and though in one place he says that, "The Proofs of their Emblematical use in the Tabernacle and Temple are sufficient to satisfy a reasonable inquirer; and that there is a warrantable authority from the Original Records, for the application of the name to those Spiritual Beings of which the Material Cherubim are understood to have been the Representations;" yet, in other places he frankly owns that, "The inference concerning the Memorials in the Tabernacle &c. is not quite so well supported by Scripture; that it cannot be expressly proved by any Scripture-Authority; that their Emblematical design is not directly taught or explained in Scripture;" and the like. Now if Scripture hath not instructed us in any such Emblematical design or use, we are at full liberty to reject it as merely conjectural and fanciful, and to conclude the most obvious and easy account of the Cherubim to be this; "That they were mere Ornaments of the Tabernacle or Temple, without use or meaning in any other respect." The word, *chrb*, according to R. Aben Ezra, and many other learned men, de-

notes

notes nothing more than, a Figure, Representation, Piece of Sculpture, *aliquid insculptum, Imago artificis manu fabrefacta*, &c. See Pagnin's Thesaurus, Bythner's Lyra, N° 766. Dr. Sharp's Discourses, p. 404. It cannot be inferred then from the Etymology of the word that by the Cherubim in this place the Historian meant Angels, or that the Cherubim in the Tabernacle and Temple are to be considered as Hieroglyphic and Mysterious Representations of we know not what.——Dr. Taylor in his Concordance supposes, "The Cherubim in the Temple, especially those over the Mercy-seat, denote" (not the Existence or Ministration of Angels, but) "the Church on earth, where God hath set his Throne, and in the midst of which He dwells or reigns: but this (the Dr. says) will not take in the sense of Cherub and Cherubim in other places; and that some General Notion, that will suit all cases, should, if possible, be found out; as suppose, To be Perfect or Perfectly accomplished." The Dr. adds; "Possibly the Cherubim and flaming sword which turned every way may denote, the Angels; but we can only say with certainty that they denote some Perfect" (agreeably to his General Notion of the word) "and irresistible Power which rendered the Tree of Life here upon earth quite inaccessible."—Now is it not obvious to remark that there is no more foundation for supposing the Cherubim in the Temple to be Hieroglyphical or Emblematical of the Church on Earth than of the Angels in Heaven; and that there is not the least ground for affixing the General Notion of—"being Perfect, or Perfectly accomplished"—to the word—*cherub*? Nor can I imagine what should lead the Dr. to pitch on this General Notion of the word, for which no authority is produced; and to take no notice of the other, *viz.* Figure, Imagery, Carved work &c. which is supported by as good authority as can be expected on such a subject.——Give me leave to adopt on this occasion the truly excellent words of the above-quoted Dr. Sharp. "In points that are difficult and obscure, we must patiently hear and bear with one another. In places that fairly admit of a latitude, and variety of interpretation, we should allow every man his option in that variety; which allowance should, in all reason, oblige him to let others enjoy the same favour. And I do not know a Scripture-Subject where this liberty may be more inoffensively claimed, or more safely granted, than in this of the Cherubim;" and, (may I add without offence?) in all or most of those contained in the Three Chapters which I have endeavoured to translate faithfully, and have illustrated and explained to the best of my ability. 18 JA 53

THE END.

ERRATA. Page 13. line 27. for *libd* read *lebdil*—P. 16, l. 14. read *syn auter*.



